LETTERALS

OF

LONDON,

TO THE RIGHT VVORSHIPFVLL, Mr. *Edward Stafford*, of BRADFIELD in the *Countie of* BERK: Grace and glory.

SYR: *It hath pleaſed* GOD, *ſince my departure from the Colledge, to viſit me with continuall ſickneſſe, (I am the man that hath ſeene affliction in the rod of his indignation,) a* Lam. 3. 1.

Burning-Feuer, hauing for theſe nine Moneths exhauſted my body, and made it almoſt a Scheleton: All which time of my weakneſſe, when my indiſpoſition, by my cruell diſeaſe, would permit, my ſtudy was wholy in the Pſalmes of Dauid; *a Booke fit for one in my caſe, being full of Pſalmes of humiliation vnder Gods rod: what comfort I found therein, I feele in my ſoule, I neede not, I cannot expreſſe. Among many other Pſalmes of ſad ſubiect, I was much affected wi' the 79. Pſalme, the reporter and be-*

moner

moner of Ieruſalems *deſtruction: an argument full of heauineſſe, agreeable to my dull and ſad diſpoſition; on which Pſalme I then conceiued ſome Meditations, which for ſome reaſons, I am willing to impart to the world, and haue vowed in my ſelfe, if this firſt Eſſay be kindely accepted, to beſtow now in my health, better paines vpon all the whole Booke of the Pſalmes, and to make this Schedell a iuſt Volume. I preſent it to you as the firſt fruits of my actiue life, being moued thereto by duety*

and reſpect: and ſomewhat to incite you to make this Booke the obiect of your Contemplation.

Beleeue mee, Sir, other Bookes make men good Schollers, but aboue all, the Booke of the Pſalmes maketh men good Chriſtians. I doubt not of the acceptance of this poore Mite, or the imploiment thereof. God who hath giuen you in your youth, a ſober and honeſt heart; giue alſo that by my vnworthy ſeruice, you may continue, increaſe, and grow olde in his Grace: ſo my ſtudy ſhall be

be euer profitable, and you bleſſed. Which I heartily wiſh, and remaine

Your VVorſhips

in all dutie and

obſeruance

I. Dunſter.

HIERVSALEMS *deſtruction.*

PSAL. 79.

O God, the Heathen are come into thine inheritance, thine holy Temple haue they defiled, and made Hieruſalem *heapes of Stones.*

SAint *Hilarie*, in his Prologue vpon the Pſalmes obſerueth, that to euery Pſalme there belongeth proper *Keyes*; by which wee may open and enter into the ſence thereof: and thoſe *Keyes* are ſayd to be twaine:

1 The Inſcription.

2 The perſon to whom, of whom, againſt whom, the Pſalme is indited.

1 The Title or Inſcription of this Pſalme, is, *Pſalmus Aſaph*, in Saint

Saint *Hieroms* tranſlation *Canticum Aſaph*, the Song of *Aſaph*, either becauſe compoſed by *Aſaph*, the ſonne of *Barachiah*; or rather, becauſe ſung by that company of Leuites, or Singing-men, which were vnder *Aſaphs* gouernement: for we finde, 1 *Chro.* 25. that there were three orders or formes of ſinging-men; ſome vnder *Aſaph*, others vnder *Idithun*, and the third vnder *Ethan*.

2 The perſon of whom or againſt whom this Pſalme is penned, according to the diuerſe opinion & iudgement of the learned, is likewiſe diuerſe: ſome will haue the perſon to be *Nabuchadnezzar*, and the Babylonians, by whom the firſt Temple, built by *Salomon*, was defaced, and *Hieruſalem* ſacked. Others, *Antiochus*, ſirnamed *Epiphanes*; vvho burnt *Hieruſalem*, and polluted the ſecond Temple, built by *Zorobabel*, after the captiuitie: and this opinion is moſt probable, for 1 *Macca.* 7. 17. wee finde the third verſe of this Pſalme,

Lyran.

Auguſtinus.
Caſſiodorus.

Pſalme, (*Their blould haue they ſhed like water round about* Hieruſalem) applied to *Antiochus* his cruelty, by the miniſtery of *Alcimus*: Some there be that vnderſtand it of *Veſpatian* and *Titus*, who made deſolate the Citie *Hieruſalem*, and burnt the third Temple, which was 40. yeres in building by *Herod* the firſt, ſirnamed *Aſcalonita*, who ſlew the little children in the Goſpell. But I doe not ſee how *venerunt in hæreditatem tuam* may be verified of the Iewes vnder the Romanes, becauſe they were now repudiated, and the Gentiles ſubrogated into their place.

But whoſoeuer the perſon be againſt whom this Pſalme was indited. Sure I am it is a meere Elegie and mournefull lamentation; literally of the Iewes, for the deſtruction of their Citie and Temple; Tropically of Chriſtians, bewailing the deuaſtation of Chriſt his Church here on Earth by the malice of cruell perſecutors, whether that *Aper de*

Remigius.

Ioſephus ſaith that the Prieſts did firſt ſet fire on the Temple and afterwards came to yeeld themſelues to *Titus*, who made them this anſwere, *Decere ſacerdotes, intirire Templo?* What vſe was there of Prieſts when there was no Temple?

de ſylvâ, the Turke, or the Purple whore, the great Antichriſt of *Rome*.

Verſe 1. *O God, the Heathen are come into thine inheritance, &c.*

HEere is a patheticall exclamation, *O God!* and the reaſon thereof, *the Heathen are come into thine Inheritance, &c.*

O God! *Deus! ah Deus! aſpicis hæc?*

O God! Let men be in proſperitie they ſeldome thinke of, or pray to God.

Sil. It. *Raræ fumant fœlicibus aræ.*

Men in proſperitie ſeldome need or vſe Sacrifices at the Altar to purchaſe Gods fauour, but men in calamitie thinke they neuer doe enough. They were a ſtubborne people, of whom it was ſaid, *Clamauerunt ad Dominum cum tribularentur*, yet their neckes being bended by tribulation, they bowed their knees and hearts likewiſe. On a Feaſt, or Marriage-day few talke of God, but if

Vt afflictio facit religioſos, rebus ſecundis nec Deus nec diuus quiſpiam nobis venit mentem. Eraſm. in Nauſr.

if a houſe be on fire, or the peſtilence in the Citie, all men hold vp their hands to Heauen. *Fill their faces, O Lord, with ſhame, and they will ſeeke thy Name*, ſaith the Prophet *Iſay*. It is ſaid of *Ionas, Vigilat in ceto qui ſtertebat in nauc. Mirares.* A wonderfull matter! Hee that ſlept in the Ship is broad-waking in the Whales belly, praying vnto God ſo zealouſly as if hee would force Heauen with his prayers.

[a] *Zeno Epiſc. ver. lib. 2. Ser. 38.*

2 The cauſe of the exclamation, *The Heathen are come into thine inheritance.*]

Idolaters, who know not thee to be the true God, haue inuaded, yea, poſſeſſed as their owne, yea rauaged and forraged in thine inheritance. The Gentiles, curſed, abhorred Gentiles, dogs, wilde Oliues, if not Brambles rather, of whom thou ſaydſt, *They ſhould not enter into thy Church, haue with the foot of pride and diſdaine troden vpon thine Altars, prophaned thy ſacred Temple, ſlaine thy Prieſts, and done violence to the*

Lamen. 1. 10.

Apple

Apple of thine owne eyes. (*Conſtodiuit quaſi pupillam oculi ſui, Deut.* 32.10.) The Chaldæans, or *Antiochus*, or the Romanes, haue broken downe the hedge of thy Vineyard, thy people, that thy people, whom thou louedſt as thine own ſoule (*Dedi dilectam animam meam in manus inimicorum, Ierem.* 12.) haue they in miſerable captiuitie. O God! *Deus! ah Deus! aſpicis hac?*

Thy holy Temple haue they defiled.] Whether that of *Salomon*, if you vnderſtand this Pſalme of the Chaldæans, or that of *Zorobabel*; if of *Antiochus*, or that of *Herod*; if of *Veſpatian* and *Titus*: *Thy Temple they haue defiled*, coinquinated, prophaned, eyther by ouerthrowing thine Altars, and demoliſhing the Temple it ſelfe; or by exportation of the holy veſſels into prophane banquets, or by placing in thy Temple the Image of *Iupiter Olympius*, or by abuſing our wiues and daughters in thy Temple: either by ſome or all theſe wayes haue they defiled thy Temple.

Dan. 5.
1 Mac. 1.57.
Stuprus & aliis immundicis illud polluerunt.
Haymon Remegius.

——Fuerat hoc prorſùs nefas
Danais inauſum, Templa violaſtis.
Hæreditatem tuam, Templũ tuum.] Sen.
Thine inheritance, thy Temple. Haue regard to thine owne worſhip: defend thine owne Altars: ſauegard thy Prieſts: keepe thine owne houſe, I doe not ſay from Buyers and Sellers, but from the inuaſion of theeues, who are already entred therein, and haue made thereof a Den of theeues. The zeale of thine houſe hath eaten mee vp, and forceth me to ſay once againe, *O God! Deus! ah Deus! aſpicis hæc?*

And made Ieruſalem heapes of ſtones.] Ieruſalem, famous for her firſt Founder, *Melchiſedech*, King of Salem, a notable type of Chriſt: for her Antiquitie, builded in the dayes of *Abraham*: for her ſituation and forme, being the platforme and type of heauen: for her Temple, all of golde, euen to the Snuffers: for the Kingdome and Prieſthood both reſident in her: for her name, *Ieruſalem*, the viſion of

of peace; where the God of peace was to ſeale the couenant of peace, and whence was to be ſent abroad the Inſtrument of our peace, the Goſpell of Reconciliation. This Ieruſalem, the Citie of God, the holy Citie, the Citie of the great King, the Schoole of our Faith, the cradle of our Saluation, the bed in which the life of the world ſlept, roſe againe, and aſcended into heauen; this Ieruſalem is now made *in Pomorum cuſtodiam*, as a lodge in a Vineyard, or Garden of Cucumbers: nay, in a lodge there is faſhion of orderly building, in *aceruum lapidũ*, heapes of ſtones, not one ſtone left vpon another in orderly building.

Mat. 23.

Sen.

——Columen euerſum occidit
Pollentis Aſiæ, cælitum egregius labor.
——Hoſtis——horret afflictam quoq;
Victãq; quãuis videat haud credit ſibi
Potuiſſe vinci. ——

Is this the Citie that men call the perfection of beautie, and ioy of the whole earth? *Lam.* 2. 15.

O God, the Heathen are come into

to

to thine inheritance, thine holy Temple haue they defiled, and made Ieruſalem heapes of ſtones, &c.

Why God ſhould thus forſake his inheritance, and not remember his Foot-ſtoole, in the day of his Wrath. The cauſes I take to be two:

1 His loue to his People.
2 His hatred to the ſinne of his people.

His loue to his people: Whom God loueth he correcteth, *You onely haue I knowne of all the Nations of the earth, therefore I will viſit you for all your iniquities*, Amos 3.2. hee ſcourgeth euery ſonne whom he receiueth: the more his anger, the greater is his loue. His beſt people, choſen and culled out of all the nations of the earth, taſted almoſt of an Anniuerſary Captiuitie. (Ieruſalem taken * tenne times, before her deſolation by *Veſpatian* and *Titus*,) often captiuated, yet neuer extinguiſhed; yea, God hath reſerued a remnant of Iſraell to be ſaued in the end of the world, after their ſo

Tollebant manus pra admiratione. Thomas.
O quanta mutatio rerum! Rupertus.

*1 By Iebuſites.
2 By *David*.
3. 4. By *Nabuchadnezzar*.
5 By *Seſack*, King of Ægipt, in *Roboams* time.
6 By *Alexander* the great.
7. 8. By *Antiochus*.
9 By *Pompey*.
10 By *Herod*.

long diſpertion. Moab is therefore more full of ſinne, becauſe neuer dealt withall as Ieruſalem, neuer remoued from her lees, neuer poured from veſſell to veſſell, ſaith the Prophet. While God ſtriketh vs, it argueth hee hath his face towards vs, and not his backe, which is the greateſt iudgement of all, when God goeth from vs as if not caring for vs. *I will not viſit your daughters when they are harlots, nor your ſpouſes when they are whores*, *Hoſ.* 4. 14. *My wrath is departed from mee, I will ceaſe, and be no more angry*, *Ezek.* 16. *Nolo iſtam miſericordiam*: I will none of that mercy (ſaith S. *Bernard.*) This pittie is beyond all wrath: *Hîc vrat, hîc ſecet, dùm parcat in æternum*; let him cauterize, let him vſe inciſion in this life, ſo he ſpare in the life to come. *Ex hoc intelligimus, nos Deo curæ eſſe, quoniam cùm peccamus iraſcitur*: By this (ſaith *Lactantius*) wee know that God careth for vs, becauſe when we ſinne hee is angry.

Ser. ſuper Cant. Miſericordia puniens: & parcens crudelitas. Aug.

The

The bitter pill of afflictions is no way to be ſhunned of a good Chriſtian.

1 Becauſe they come from GOD, howbeit ſometime inflicted by Sathan, Gods inſtrument. *Behold it ſhall come to paſſe, that the Diuell ſhall caſt ſome of you into priſon, that yee may be tryed, and yee ſhall haue tribulation tenne dayes. Be thou faithfull vnto the death, and I will giue thee the crowne of life.* Reu. 2. 10.

2 Becauſe they worke for our good: *We are chaſtened of the Lord, becauſe wee ſhould not be condemned with the world.* 1 Cor. 11. 32. *Amara ſalubria*: bitter Potions are wholeſome.

3 Becauſe they aſſimilate vs to Chriſt: *Hee ſuffered and ſo entred into his glory.* Hee went to heauen by weeping Croſſe, and we muſt follow him the ſame way. It were monſtrous there ſhould be *delicata membra ſub capite ſpinoſo*, ſaith Saint *Bernard*.

4 Becauſe howbeit they be grie-

uous, yet they be but ſhort, *for a little while haue I forſaken thee, but with great compaſſion will I gather thee: for a moment, in mine anger, I hid my face from thee for a little ſeaſon, but with euerlaſting mercy haue I had compaſſion on thee, Iſa. 54.7.8.* The Sunne is not alwayes ouercaſt with a cloud; It is not euer winter; Mariners feele not alwayes the fury of Windes:

Ouid. in Faſt.

Nec fera tempeſtas toto tamen errat in anno,
Et tibi, crede mihi, tempora Veris erunt.

2 Cor. 2.10. Euery affliction hath ἔκβασιν, a forth, or an eſcape: *Sorrow and mourne ô Daughter Zion! like a woman in trauaile, for now thou ſhalt goe and dwell in the field, and goe into Babell,* but there ſhalt thou be deliuered, *Micha 4.10.* ἐῤῥύσατο, καὶ ῥύεται, καὶ ἔτι ῥύσεται, *Hee hath, hee doth, and yet hee will deliuer vs,* 1 Cor. 10.11. There befalleth vs no other temptations, but ſuch as befall men. Ac-

Intermiſſa gratior libertas, ac reddita quàm ſeruata, Petr.

According to our weakeneſſe, God proportionateth his cup of affliction: therefore I thinke called a *Cuppe of affliction*, becauſe no Phyſitian more carefully aſſigneth a potion for his Patient, nor waigheth out more accurately ounces and drams, then God doth afflictions for *his children*. *Matth.* 20.

2 His hatred to the ſinne of his people: ſurely had not Ieruſalem beene ſo ſinfull God vvould neuer haue dealt ſo hardly with his owne inheritance. Hee would neuer haue taken the girdle from his loynes, and ſaid; *Non es populus meus*; thou art not my people. It is their owne confeſſion, *capti ſumus in iniquitatibus noſtris*: and it was Gods profeſſion, *Iſrael, ſi in viâ Dei ambulâſſes, habitâſſes vtiq; in pace ſuper terram.* *Balaam* knew that if *Balak* could but make the people of Iſrael ſinne, that God would eſtſoones forſake them, and therefore he aduiſed him to put ſtumbling blocks before them, euen that great ſtum-

Puto, (ſaith *Titus*) if the Romanes had not come vp againſt them, they vvold haue bin ſvvallowed vp of the earth, or periſhed in another Noës-floud, or haue bin burnt with lightning. *Ioſ.*

Numb. 31. 16.

These caused the children of Israel, through the counsell of *Balaam*, to commit a trespasse against the Lord. *Iud.* 5.

bling blocke of the world (*Quid non mihi fœmina præstas?*) The garish beautie of lasciuious women: a *Cosby* to tempt *Zimry*. And *Achior* (in the Story of *Iudeth*) telleth *Holofernes*, that if the Iewes were guiltie of any great sinnes, then they should easily conquer them, for God would forsake them; if not, *si non est offensio populi huius coram Deo suo*, all would be but in vaine they should attempt. When *Calice* was taken by the French, vnder *Charles* the 7. and the French-men, in scorne asked the English when they would come for *Calice* againe; a wise Captaine made answere; *Cum peccata vestra erunt nostris grauiora*, when your sinnes shall be more then ours: intimating that for sinne God giueth ouer a Kingdome, or a Citie to the spoile of enemies.

Now the sinnes for which Ierusalem is indited in the Booke of God, and so often found guiltie, are especially three:

1 Idolatry: *According to thy Cities*

Cuſes are thy Gods ô Iſrael! They ſerued *Chemoſh*, and *Melcome*, and *Aſtheroth*, and *Baalim*: and indeed they were infatuated with this ſinne. You know of olde they ſaid to *Aaron, fac nobis Deos?* Make vs Gods. *Ab homine exigunt vt Deos faceret*, they require a man to make them a God. What ſtocke or ſtone would euer haue made ſuch a fooliſh petition?

2 Crueltie towards the Prophets and Seruants of God, *Ieruſalem, Ieruſalem, which killeſt the Prophets, &c.*

3 And aboue all, the ſacrilegious parricide of our bleſſed Sauiour: other ſinnes cauſed onely their tranſportation into Captiuitie, this their finall deſolation. *The anger of the Lord hath ſcattered them hee will no more regard them*, Lam. 4. 16. (Of the Romanes) *out of their hands, I will not deliuer them*, Zach. 11. 6.

Verſe 2. *The dead bodies of thy ſeruants haue they giuen to be meate vnto the Fowles of the Heauen, and the fleſh of thy Saints to the Beaſts of the earth.*

Verſe 3. *Their blood haue they ſhed like water round about Ieruſalem, and there was none to bury them.*

THE Iewes firſt bemone the wrong done to God, and to his Temple; [*they haue defiled thy Temple*;] now they lament their owne calamitie: they were ſlaine with the edge of the ſword; but yet if they might be interred in their Fathers Sepulchers, or but buried at all, their miſery would be ſo much the leſſe; *Quid in morte miſerius quàm ſepeliri non poſſe?* What is more grieuous in death, then not to be buried? But behold Buriall is denyed them: *Zenacherib* commanded *Tobiah* to be ſlaine for burying the Iewes. *Antiochus* ſaith, *Macc.* 2. 9. that the Iewes are not worthy of buryall, but

Senec in Decl.

Tob. 1.

but to be left to be eaten vp of rauenous Birds, and wilde beaſts: and vnder *Titus* the ſlaughtered bodies were ſo many, they could not be interred, (there died by the Famine, Sword and Peſtilence, eleauen hundred thouſand: *Ioſeph.*)

It is a true ſaying of S. *Auguſtine*, The care of our Funerall, the manner of our Buriall, the exequiall pompe, all theſe *Magis ſunt vinorum ſolatia quam ſubſidia mortuorum*, are rather comforts for the liuing, then any vvay helpes for the dead. To be interred profiteth not the party deceaſed, his body feels it not, his ſoule regards it not; and we know that many holy Martyrs haue beene excluded from buriall, who in a Chriſtian ſcorne thereof beſpake their perſecutors, in their words which were ſlaine at *Pharſalie*.

Nil agis hâc irâ, tabeſne cadauera ſoluat,
An rogus, haud refert.—— Luc.

But yet there is an honeſty which belongeth to the dead bodie of man. *Iehu* commanded *Iezabel* to

Lib. 1. de Ciuit. Dei. cap. 12.

Quiſquis honeſtum tumuli. Virg. 10. Æn.

be buried. *Dauid* thanked the people of *Iabes Gilead*, for burying of *Saul*. *Peter* that commanded *Ananias* and *Saphira*, thoſe falſe abdicators of their patrimonie to die, commanded to haue them buried being dead. It is an axiome of charitie, *Mortuo non prohibeas gratiam*: withhold not kindneſſe from the dead. It ſhewes our loue and regard to men in our owne fleſh to ſee them buried; it manifeſteth our Faith and Hope of the Reſurrection; and therefore when that bodie, which is to riſe againe, and to be made glorious and immortall in Heauen, ſhal be caſt to the Foules of the aire, or Beaſts of the Field, it argueth in God great indignation againſt ſin. (Of *Iehoiakim*, *Hee ſhall be buried as an Aſſe is buried, and caſt forth without the gates of* Hieruſalem:) in man inhumane and barbarous crueltie.

Eccleſ. 7.

Ier. 22. 11.

I onely diſlike theſe three things in buriall.

1 The ambitious deſire of vngodly men to be buried in the Church

Church; of ſome, if ſuperſtitiouſly affected, in the Quier, nay vnder the Altar: and to purchaſe this, thy giue a great legacie, whereas *Conſtantine* the *great* thought himſelfe not worthy to be buried in the Church, but at the Church dore: whence, I take, it is that Saint *Chriſoſtome* called him *Petri piſcatoris ianitorem.* S. Peter the Fiſhermans porter Our Sauiour condemned ſitting in the firſt place in men aliue, & will he approue of the like contention in the dead?

Hom 66. ad Pop. Antioch.

2 The ſuperfluous pompe of Funerals; to be attired with rich apparell in ſtead of a winding ſheet; to be ſpiced with Balmes, Mirre & Aloes, to feaſt the wormes withall; to haue a long blacke armie of mourners; to haue their Armes carried in triumph before them; to haue a ſumptuous and tedious banquet after the *exequies*; as if men who neuer care to follow Chriſt in their liues, would emulate him in their deaths: and becauſe it is ſaid and was fulfilled of him, *Erit Sepulchrum*

eius

eius glorioſum, *Iſay* 11. Therefore their Funerals ſhall be glorious alſo. Yet I know there is a ſtate which belongs to Princes, below which, as they might not liue, ſo neither may they die.

3 The coſt and magnificence of their Sepulchres, matchable with *Artemiſias Mauſolœum*, and the Egyptian Piramides, when (mee thinkes) it ſhould be enough for vs Chriſtians, who in this laſt age of the world are in continuall expectation of a ſudden reſurrection, to be couered with a bed of thinne earth, I may ſay, *Vt quid perditio hæc?* Sure I am, it were better if not for their bodies, yet for their ſoules, and for occaſioning of a bleſſing vpon their poſteritie, that this coſt had beene beſtowed to Charitable vſes.

Verſe 4. *We are a reproach vnto our neighbours, a ſcorne and deriſion to them that are about vs.*

TO haue a good Neighbour is a good purchaſe, and therefore

Themiſtocles

Themiſtocles being to ſell his Field, commaunded the Crier to adde among other commodities, that it had a good neighbour. But our Iewes haue not onely enemies from farre, Chaldæa and Rome, but in *vicinia*, round about them; in their dwelling, Moabites, Ammonites, Idumæans, Philiſtins, who were ſo far from helping them againſt the enemie, that they did not pittie them; from pittying of them, that they did reproach, ſcorne, and deride them.

πῆμα κακὸς γείτων. *Heſ.*

It is miſery enough to be in aduerſity, but greater miſery not to finde comfort in diſtreſſe, but to be ſcorned in ſtead of comforted is a waight of miſery, able to make the ſtouteſt heart heauie to death. I do thinke the mocking of our Sauiour with *Aue Rex Iudæorum*, and *vah qui deſtruis Templum*, was more bitter to him then the Sponge of Vinegar hee taſted off on the Croſſe. *Homines contumelys magis mouentur quam verberibus* (*Plutarch. in Timoleon.*) Men are more moued with con-

Totus iſte textus a Principio creſcens ſchema iſtud nobiliſsimum facit, quod vocatur Auxeſis. Caſsiod. in hunc verſ.

contumely then with ſtripes. Saint *Chryſoſtome* giues the reaſon thereof: Becauſe the feeling of a ſtripe is equally diſtributed between ſoule and body, but the ſence of reproach ſeazeth only and immediatly vpon the ſoule: And *Tullie* in his fift againſt *Verres*, *Habet quendam aculeum contumelia quem pati prudentes & viri boni difficillime poſſunt*; *contumelie* hath a ſting with it, which makes to bleede the heart of wiſe and good men, *Leuiter volat, ſed grauiter vulnerat*; *leuiter animum penetrat, ſed non leuiter exit, &c.* ſaith *Bernard*: It is a good rule, *Afflicto non eſt danda afflictio.* We muſt haue a hand to helpe, not a foot to keepe downe men in affliction.

Verſe 5. *Lord, how long wilt thou be angry? for euer? ſhal thy iealouſie burne like fire?*

ENemies are cruell, Neighbours are ſcorneſull and what hope or helpe is there but in thee, O Lord? and

and thou art angry too: how long wilt thou be angry, for euer? Spare vs now at length, deliuer vs from our enemies: *It is time that the Lord haue mercy vpon Zion, yea, the time is come.* Pſal. 102.

——*Miſeris cœleſtia numina parcunt.* Ouid.

Nec ſemper læſos & ſine fine premunt.

Wee haue endured 70. yeeres vnder *Nebuchadnezzar*, 3. yeeres vnder *Antiochus*, many hundreds of yeres ſince our crucifying of Chriſt, and *vſque quo! How long Lord wilt thou be angry? for euer?* (*Will hee keepe his anger for euer? will hee reſerue it vnto the end? thus haſt thou ſpoken, but thou doeſt euill euen more and more, Ierem. 3. 5. Ye haue kindled a fire in my anger, which ſhall burne for euer.*) *Lord, how long wilt be angry? ſhall thy iealouſie burne like fire? Domine & zelus tuus.* Lord, and thy Iealouſie: they imply God to haue beene the Author of all the euils which haue befallen them. *The Lord*

Lord hath troden the Winepreſſe vpon the virgin, the daughter of Iudah, La. 1.15. *Who gaue Iacob for a ſpoile, and Iſrael to the robbers? Did not the Lord? becauſe we haue ſinned againſt him*, Iſa.42.24. Not how long will *Nebuchadnezzar* or *Antiochus* bee angry? They indeed haue done this vnto vs but as thy inſtruments, as thy rods. The *Sabeans* robbed *Iob* of his ſubſtance, yet he perceiued a higher hand, *Dominus abſtulit*, the Lord hath taken; and *Shimeis* toung was the whip by which God ſcourged *Dauid*, *Sinite* Shimei *vt maledicat* Dauid, *Dominus præcepit ei.* Euils which befall vs in this life are of two ſorts:

Malum 1 *Culpæ.* & 2 *Pœnæ.*

God is not the Author of the firſt euill of ſinne, but the Diuell tempting, and man conſenting; but of the latter of *Malum pœnæ peccatum*, as the Schoolemen ſpeake, God is the

the Author puniſhing iuſtly what ſinfully we haue committed: that defileth a man, this but chaſteneth and afflicteth him, that is euill in doing, this but in ſuffering; that in nature, this but in feeling: *Si erit malum in Ciuitate & Dominus non fecerit? Amos* 3. 6. *Meſſana* a Spaniard paraphraſeth it thus: *Erit pœna malum in Ciuitate quod Dominus non fecerit, ſed caſus, fatum, fortuna vel hoſtis?*

Verſe 6. *Poure out thy wrath vpon the Heathen that haue not knowne thee, and vpon the kingdomes that haue not called vpon thy name.*

WEE, howbeit we be a wicked ſeede, yet are wee *ſemen Abrahæ*, of *Abrahams* race and linage: *Mali filij, filij tamen*, euill ſonnes, yet ſonnes; but the Heathen are not of thy houſhold, they are ſtrangers from the Couenant of grace, and without God in this world. Wee, howbeit miſerable ſinners,

ners, doe know and inuocate thee onely for our God; they are ignorant of thee, and doe not deſire the knowledge of thy wayes, therefore *Poure out thy wrath vpon the Heathen, &c. Non optamus ſed propè etamus*, wee wiſh it not out of deſire of particular reuenge, nor any way to eaſe our griefe, by their Taliation. (It was the ſpeech of an Heathen man, to goe to hell with him:

Minuet vindicta dolorem.

Vindicta bonum, vitâ iucundius ipſâ.

Reuenge is ſweeter then life.

Iuuen. Chryſippus, *non dicit idem nec mite* Thaletis

Iegenium, dulciq; ſenex vicinus Hymetto.

Philoſophers; *Chryſippus, Thales, Plato*: ſure I am, Chriſt Ieſus taught otherwiſe, not to returne euill for euill: *Take heede*, ſee to it, *that no man returne euill for euill*: nay, more patience then ſo, not to reſiſt or repell euill, but to giue both cheekes to the nippers. Wee muſt leaue vengeance to him whoſe it is; *Vengeance is mine, I will repay*) but propheſie, and

Rom. 12.

1 *Theſ.* 1.

Deut. 32. *Heb.* 10.30.

and denounce, and conſent it ſhould be ſo. Wee know where it is written hee will reuenge the bloud of his Seruants, *Deut.* 32. *Dico vobis quia citò faciet vindictam illorum. Now ſhall not God reuenge his Elect, which cry day and night vnto him, yea, though hee ſuffer long for them? I tell you hee will auenge them quickly, Luke* 18. 7 8. And it is the Apoſtles Oracle, *Hee that doth wrong ſhall receiue for wrong he hath done, Col.* 3. 25.

That wee may pray for reuenge vpon our and Gods enemies, it appeareth hence, otherwiſe the ſoules vnder the Altar would neuer cry: *How long Lord, righteous and true?* otherwiſe *Paul* would neuer haue imprecated vpon *Alexander* the Copper-Smith. All men grant it is lawfull to pray for temporall euils againſt our enemies, that they may worke their conuerſion; and I thinke for eternall likewiſe, if they be Gods enemies alſo; and his Church cannot poſſibly haue peace vnleſſe

Reuel. 6. 10.

2 *Tim.* 4. 14.

theſe members of Sathan and Antichriſt be cut off. See *Zanch. de redempt. in 3. præcept. Cal. in Gala. c. 6. Buc. in Pſa. 16.*

Verſe 7. *Comederunt Iacob:*] *For they haue deuoured Iacob.*]

O Lord, let there remaine ſome holy ſeede, let thy Church not wholy periſh from the face of the earth.

The Catholike Church conſiſting of all Nations, places, and times cannot be deuoured; but ſome part thereof, an arme or a legge may be in the Dragons mouth. (*As a Shepheard taketh out of the mouth of the Lion two legs and a piece of an eare, ſo ſhall the Children of Iſrael be taken out, Amos 3. 12.*

Particular Churches are ſometime more conſpicuous then other. Ieruſalem *Templum Domini, Templum Domini*, was once the moſt glorious viſible Church of GOD: and ſhee, if euer any, was the Citie ſeated

ſeated on a hill, which could not be hid: and yet all viſion is now ceaſed, there is no Prophet, nor Altar, nor Sacrifice, nor Temple, nor Citie, all being buryed vnder aſhes: and let Rome exalted vpon ſeauen hils, who brags ſo much of the glory & ſplendor of her church, beware leaſt her Sunne looſe not his beames, and grow darke at noone-day (too much proſperitie, or confidence at leaſt thereof, is euer attended with an vnexpected ruine.) *Ab altitudine dieitimebo* (ſaith the Pſalmiſt.) And a King of Ægypt ſpake out of experience, concerning the neuer interrupted felicitie of *Polierates, Tam diuturnus fœlicium rerum curſus, animum meum aliquantiſper habet ſollicitũ, quippe qui ſciam, quam inuidia ſecunda fortuna obnoxia ſit.* And I nothing doubt but that the myſticall Babilon, who is already fallen in Gods decree, and in her type, ſhall fall from, or be pluckt out from her chaire of pride, by the forcible armes of Chriſtian

Herod in Thaliâ.

Princes. The Woman in the Reuelation, after the Aſcenſion of her Sonne, was driuen into the wildernesſe, and then it was true to ſay, *Ecce in deſerto eſt Chriſtus*; for, *caput eſt in corpore ſuo*: and in the time of the tenne perſecutions, ſhee was *intruſa antris*, ſhut vp in caues, or in priuate houſes, and then it was true to ſay, *Ecce in penetralibus eſt Chriſtus*. The Sunne it ſelfe is ouer-caſt with a cloud, and Eclipſed by the darke body of the Moone, and when he is gone downe to the other Hemiſphere, he ſeemes to be loſt to vs. And what wonder then if *Tabernaculum in Sole poſitum*, ſo much vrged by our Aduerſaries of Rome, be ſometimes ſo ouer-caſt and darkened that vvee cannot ſee it?

Verſe

Verſe 8. *Remember not againſt vs our former iniquities, &c.*

EIther done by our Fathers, for it is iuſt with God to viſit the ſinnes of the Fathers vpon the children, vnto the third and fourth generation. God, *thou recompenſeſt the iniquities of the Fathers into the boſome of their children after them. Ier.* 32.18. *Our fathers haue ſinned, and are not, and wee haue borne their iniquities, Lam.* 5.7. And the queſtion in this ſence wàs well asked *Iohn* 9. *That this man is borne blinde, who hath ſinned? bee, or his Parents?* God doth puniſh the ſinnes of the Fathers vpon the children in things temporall, in their bodies & goods which they receiued from their Father: to wound the Father at the heart, hee layeth his rod vpon the Sonne as being the tendereſt part in which he could affect him.

ἀποδιδοὺς ἁμαρτίας πατέρων.

——— *Heu nunc miſero mihi demùm*
Exilium infœlix, nunc altè vulnus ad-
actum.

Vir. de Lauſi occiſi patre. Æn. 10

But God doth neuer puniſh the Sonne to his condemnation for his Fathers ſinne: for the ſaying is expreſſe, *Filius non portabit iniquitatem patris*, to wit, to the danger of his ſaluation: and ſo *Thomas* accordeth *Moſes* and *Ezekiel*, that *Moſes* ſpeaketh of temporall, *Ezekiel* of eternall puniſhment; but yet I doubt not but God who is debter to no man, moued onely by occaſion of the Fathers ſinne, doth detaine his grace from the Sonne, and leaue him to the conduit of his owne ſinfull will, and to the power of Sathan, to worke in him pertenacie and obduration of heart, that at length hee may be a marke for the exerciſe of his iuſtice. Or in their imitation by vs: eyther in our youth, (*Vicina eſt lapſibus adoleſcentia*, ſaith *Ambroſe*:

Ezek. 18. 20.

ἐνεργεια πλάνης.

Ouid.

—*Neq; enim robuſtior ætas*
—*Nec quæ magis ardeat vlla eſt.*)

or in our ſtronger age: O Lord! wee were conceiued, and haue growne vp in ſin from our cradles: wee

wee haue done all wee can to fill vp the meaſure of our Fathers iniquities. O Lord! accept of our humble, ingenuous, and penitent confeſſion of our ſinnes, and *Remember not againſt vs our former ſinnes.*

Verſe 9. *Deliuer vs, and be mercifull vnto our ſinnes.*

THE order ſhould haue beene thus; *Be mercifull vnto our ſins, and deliuer vs.* For if ſinne was the cauſe of their miſerie, no deliuerance thence till our ſinnes be expiated: therefore, *O be mercifull vnto our ſinnes. Non operuiſed aperui vt operirer*, I haue not couered, but vncouered, that thou maiſt couer my ſinne. I know if I would haue vſe of the Phyſitian, I muſt open my diſeaſe vnto him; for *quod ignorat medicina, non curat* (ſaith *Hierome.*) The Heathen (ſaith S. *Auguſtine*, wonder that wee teach, ſins committed in deede, to be purged in word; actually, to be done away verbally,

verbally, *Potest qui homicidium fecit homicida non esse?* but such is the power of humble confession, that it obtaineth pardon and release; yea, full expiation for all sinne. *David* guiltie of two foule sinnes, after the confession of his sinnes, was as white as the Snow in Salmon; *Ambros.* *O quantum valent tres Syllabæ, Peccavi?* a word of three Syllables is able to doe all this. God made the World of nothing, and mee, a man, of dust the worst of any thing, and is he not able to make mee of guiltie, innocent?

Verse 10. *Wherefore should the Heathen say, Where is now their God?*

BY our misery and affliction the Heathen discredit our faith and confidence in thee. It is their perswasion, true Religion should euer be prosperous (*accedit vtilitas quæ maximè homini diuos asserit, Symmac. lib. 10. epist. 54.*) *nam cum ratio omnis in operto sit, vnde rectius quam de memoria*

memoria atque documentis Rerum ſecundarum cognitio venit numinum? and this heathenish opinion hath infected the Church, which calleth her ſelfe Catholicke, *Bell. lib. 4. de eccleſ. Milit. a. cap. vlt.* makes temporall felicitie a note of the true Church. They neuer will beleeue *Electos Dei pia agere & crudelia tolerare*, as S. *Gregorie* ſpeakes, that Gods elect doe well and ſuffer ill, & therfore *Tullie* proues the Iewes to be hated of God, becauſe they were ſo miſerable. The miſeries of the Iewes doe teſtifie againſt them that they are not beloued of God: and no doubt, but the Turkes at this day are more confirmed in their Mahumetan impietie, by reaſon of their good ſucceſſe againſt Chriſtians: and therefore, O Lord, to free thy name, ſtop the mouth of this blaſphemie, pull thy hand out of thy boſome, let them at length perceiue that thou careſt for thy Church. *Remember the blood of thy ſlaine ſeruants.* Remember *gemitus* &

Miſeriæ Iudæorum teſtantur quam non ſint chari Deo pro Flacco.

Verſe 11.

& compedes, the ſighings of the priſoners yet aliue, but children of death, aiudged and deſtinated for death. *Antiochus* felt the effects of this imprecation, for lying on his death-bed, wormes crawling out of his bowels, howbeit he did promiſe to ſet free Hieruſalem, to make the Iewes equall to the citizens of *Athens*, and to rebuild and adorne the Temple which he had ſpoyled, and to allow for ſacrifices out of his owne reuenues; nay himſelfe to become Iew, to glorifie that GOD whom he did now feele to haue offended, yet God would ſhew him no mercy.

2 *Mac.* 9. *&c.*

Verſe 12. *And render to our neighbours ſeauenfolde the reproach wherewith they haue reproched thee O Lord.*

FOrget not, good LORD, our neighbour-enemies; let *Iſmaels* mocking of *Iſaac* be remembred: remember the children of *Edom*, how

how in the day of Hieruſalem they ſayd, *Downe with it, downe with it, euen downe to the ground.* Let the Moabites taſte of thy rod as well as the Chaldæans, let them haue no mercy from thee that had no mercy for vs.

Verſe 13. *So wee thy people, and ſheepe of thy paſture, ſhall praiſe thee for euer, and from generation to generation will ſet forth thy praiſe.*

THey promiſe thankefulneſſe, and (becauſe *primum Seneſcit beneficium, & nihil facilius quam amor putreſcit, Sen.*) this thankefulneſſe to be perpetuall in themſelues and their poſteritie. They haue nothing elſe to returne God for his cup of ſaluation, but the kindneſſe of their lips; which, if vnfained, is the beſt and ſweeteſt incenſe: *Call vpon me in the time of thy tribulation, and I will deliuer thee, and thou ſhalt glorifie mee.* Pſal. 50. 15.

The

Hos. vlt.

The summe of all, is, *Auser iniquitatem, da bonum, & reddemus vitulos labiorum nostrorum. Pardon our sinnes, returne vs prosperitie, so will we render the calues of our lips.*

FINIS.

To the Reader.

THus haſt thou (gentle Reader) the literall Expoſition of this whole Pſalme, there is behinde the Expoſition according to the Trope, the deſtruction of ſpirituall Hieruſalem, the Church militant, by the Turke and Pope. This latter I intended firſt, but that building could not well bee without this foundation. It grieueth me, that the Citie where our ſaluation was wrought, ſhould be in the power of Infidels. God forgiue it them that haue beene the cauſe thereof, Quis ferat obfuiſſe (reip.) eccleſiæ priuata certamina? Symmachus. *While* Maximilian

Priuata iniuria maior quam Deus & pietas, & defendenda cruore religio? Mantuanus Tom. 1. Exhort. ad Reg.

milian *wars against the Swisser.* Baiazel *makes his impression vpon the Venetians; while* Charles *the* fift *is busie to recouer* Milan *from the French,* Solyman *takes* Belgrada. *Wee Christians fight one against another as in the day of* Madian, *and that* Homo ferus *aduanceth his victorie by our discords. If we cannot, or it may be,* may not *regain the* holy city, *yet let vs keepe the* holy *Church from the rage of the* wilde Boare, *and from the Beast in the Reuelation, who, what wrong they haue done, shall appeare in my next, of which I send this only as a* Prodromus. *Pray for my health, and I will labour and pray for thy spirituall profit.*

Ierusalem shall be troden vnder foote of the Gentiles vntill the time of the Gentiles be ful[illegible]. Luke 21.24.

FINIS.